A 941

A COMPANION FOR YOUNG PERSONS Of AGE to be CONFIRMED.

CONTAINING,

I. PREPARATORY INSTRUCTIONS for CONFIRMATION; with a Paraphraſe on the *Creed* and *Ten Commandments*.

II. The Office of CONFIRMATION, with OBSERVATIONS;

And a COMMENT on the laſt RUBRIC relating to the HOLY COMMUNION.

The SECOND EDITION Corrected.

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Rector of *Little Bromley* in *Eſſex*.

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BRITISH
MUSEUM

TO THE

RIGHT REVEREND

RICHARD,

LORD BISHOP OF

LONDON.

MY LORD,

THE Cuſtom of Triennial CONFIRMATION, and the Adminiſtration of the Ordinance in that decent and regular manner, which was ſtrictly obſerved all the Time of the Great Good Biſhop GIBSON, have been of ſingular Benefit to the Dioceſe of *London*, and given the Clergy the beſt Opportunities of advancing the Intereſt of true Religion, and *adding to the Church* of CHRIST.

Numbers, as I can teſtify from Experience and Obſervation, have by theſe Means been brought to the Holy Communion, and have *continued ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip.*

For the carrying on and perpetuating this moſt beneficial End of Confirmation, the following little Treatiſe is again offered to the Public, and now humbly preſented to Your Lordſhip; deſigned, with Your Leave, and I hope Approbation, to go before You, to prepare the Way for Your Viſitation.

May Heaven, with all its Bleſſings, attend Your Progreſs through, and grant You long to preſide over, this important Dioceſe; who have given very early Proofs of Your Paſtoral Care and Vigilance, and have ſhown ſuch Humanity towards, and Paternal Regard for the Neceſſities of the inferior Clergy, before neglected and unprovided for.

I am,

My LORD,

Your Lordſhip's moſt dutiful

and obedient humble Servant,

Henry Croſsman.

THE

PREFACE.

IT is very expedient for young Perſons, at proper Seaſons, to conſider, that they were not born to employ their whole Care and Thoughts after the periſhable Things of this Life, or only to take their Pleaſure, *to eat, drink, and be merry*; but that they are deſigned for higher and nobler Ends than theſe: *To acquaint themſelves with* GOD, to believe His holy Word, to ſtudy and learn His divine Will, and to uſe their beſt Endeavours to obſerve and do it; as ever they hope to ſhare in thoſe invaluable Bleſſings aſſured to Mankind and purchaſed through the Merits and Mediation of JESUS CHRIST.

Theſe Things have been already promiſed for them by others: And becauſe it is the *glorious Liberty of the Sons of* GOD to live in his Service, and to keep themſelves free from

the Dominion of vicious Habits, therefore they ought to be heartily thankful to their heavenly Father, who hath called them to this State of Salvation, and to embrace with Deſire the firſt Opportunity they have, "To "make public Declaration of their Faith in "Chriſt, of their voluntary Choice to con-"tinue in the Profeſſion of His Religion, "and of their ſincere Intention to fulfil "their Baptiſmal Engagements, and to ſeek "and implore at the ſame time the Aids of "GOD's holy Spirit, *to eſtabliſh, ſtrengthen,* "and *ſettle* them in all Goodneſs." And this is what we mean by being Confirmed.

Whoſoever is careleſs, or inattentive to this weighty Matter, and either refuſes or neglects to be Confirmed, when he has an Opportunity, would, in all Probability, never have been Baptized, if it had been left to his own Option: And what ſort of a Chriſtian muſt ſuch a one be? What will his Baptiſm profit him?

Though he may bear the Name, and rank himſelf amongſt the Profeſſors of this Religion, yet he is indeed no Chriſtian! Nor will he, unleſs he comes to a better Mind, be intitled to the Privileges of a Member of Chriſt's Church.

Convinced of the Neceſſity that lies upon them, to tranſact this important Affair in

their

their own Names, it becomes next the Duty of young Perſons, when Notice is given of a Confirmation, to inform themſelves of the Nature and Deſign of this Ordinance, to read over the Office carefully beforehand, and to crave the Aſſiſtance of their Miniſter, that they may be in all Reſpects duly qualified to receive the Impoſition of Hands.

It is very notorious, that many young People go to be Confirmed, who are utterly ignorant of the Nature of their Baptiſmal Covenant, and can give no Account of the firſt Principles of Chriſtianity: Theſe are they who crowd ſo irreverently, almoſt in a tumultuous Manner, and behave ſo diſorderly, that it is with Difficulty they are kept in Decorum, even while they ſtand in the Biſhop's immediate Preſence; and it is much to be wiſhed, that they were not ſuffered to come in, until they had ſubmitted to Order, and to proper, previous Inſtruction: For can ſuch as theſe receive any Good at all from being Confirmed? Will it make any laſting Impreſſion upon their Minds, or any way influence their Lives and Practices?

Confirmation muſt not be reſorted to, as if it was a Religious Shew, or only to receive the Biſhop's Bleſſing; but ought to be conſidered as an Holy Inſtitution intended for the nobleſt Purpoſes, and of the utmoſt Conſequence to the riſing Generation: To bring

them betimes to the Belief and Knowledge of Divine Truths, and to bind them to a conſcientious Obſervance of the Laws and Precepts of CHRIST; the moſt likely Way to render them uſeful to the Commonwealth, and Ornaments to the Family from whence they ſprang; Dutiful to their Parents—Courteous and Benevolent towards all Men—Sober, Upright and Amiable in every State of Life.

What the Poet ſays of *Learning* in general, may with the greateſt Aptneſs be applied to the *Chriſtian Doctrine*.

Emollit mores, nec ſinit eſſe feros. OVID.

"It ſoftens the Manners, and ſuffers them "not to be rude or wild."

Religion is but Reaſon well refin'd,
To form the Morals and improve the Mind:
Caſts on the Bloom of Youth a graceful Shine,
And makes the Human Frame become Divine.
As Years increaſe the virtuous Striplings grow,
Darlings of GOD above and Men below:
Comforts unknown within their Breaſts ariſe,
To antedate the Bleſſings of the Skies.
Vice and the World ſuch Pleaſure ne'er afford,
As they enjoy, who early ſeek the LORD.
Reſolve, my Soul; thyſelf to Wiſdom bend,
And in its Paths thy Days begin and end.

INTRODUCTION.

Concerning our ADMISSION into the NEW COVENANT, And the RITE of CONFIRMATION.

GOD created our firſt Parents in his own Image, and after his own Likeneſs, that is, perfectly holy and upright; but with an entire Free-will, and a Power to chooſe either Good or Evil: And then was pleaſed to make a Covenant with them in Paradiſe, to this Effect; That if they continued in Obedience, without committing Sin, that Strength of Soul which they had, ſhould remain with them, and that they ſhould never die; but, on the other ſide, if they diſobeyed their Maker, then both they, and all their Children after them, ſhould loſe that

Knowledge and Strength of Mind, which they enjoyed, and ſhould be ſubject to Death. —The Command which GOD gave them for the Trial of their Obedience was this; That they ſhould not eat of one particular Tree in the Garden, wherein He had placed them: But they, by the Perſuaſion of the Devil, did eat of that very Tree; broke the divine Command, brought Miſery upon themſelves and all their Poſterity, and loſt both the Knowledge of their Duty and the Power of performing it: and we, being born after their Image, did ſo likewiſe; and are become Ignorant in diſcerning what we ought to do, weak and unable to the doing of it; prone and inclined to Evil, backward and averſe to Good.

Adam and *Eve* having broken this firſt Covenant, and brought themſelves and their Poſterity into this ſad Condition; it pleaſed GOD to take Compaſſion on them, and immediately after the Fall to make a New Covenant with them, which is briefly contained in theſe Words, *Gen.* iii. 15. *The Seed of the Woman ſhall bruiſe the Serpent's Head*; that is, "That One ſhould be born of the Woman, who ſhould defeat the Malice, and break the Power of the Devil." Here GOD Almighty promiſes, that He would in the Fulneſs of Time ſend his only begotten Son, equal to Himſelf, to become Man, like unto us in all things, Sin only excepted; to reveal to us the Knowledge of our Duty, to give us new Strength to perform it; and to redeem us from

that

that Death and Puniſhment juſtly due to our Sins.

Accordingly *when* He, the promiſed Redeemer, appeared in the World, He made known unto us the whole Will of his Father, in the Performance whereof we ſhould be accepted and rewarded by Him; this He did in thoſe many Precepts and Sermons we find recorded in the Goſpel.

And becauſe "without ſhedding of Blood "there could be no Remiſſion," therefore He offered up Himſelf upon the Croſs, and in our ſtead made Satisfaction to GOD, not only for that *one*, that *great* Offence of *Adam*; but for *all* the Sins of all Mankind, who ſhould repent of and forſake them.

He alſo appointed a ſolemn Rite or Ordinance, to be in perpetual Uſe for the admitting Perſons into this new Covenant, or Covenant of Grace, namely, the Sacrament of Baptiſm; wherein GOD Almighty applies to every one, who is baptized, all the Promiſes and Bleſſings annexed to the Covenant He hath made with us, through the Mediation of His Son Jeſus; provided we, on our parts, uſe our honeſt and ſincere Endeavours to perform the Conditions required of us in the Goſpel.

And becauſe the Ordinance of Baptiſm was taken from the *Jews*, amongſt whom Children, as well as others, were admitted into Covenant; becauſe alſo Children are as capable of being received into Covenant with

GOD

GOD amongſt Chriſtians, as they were amongſt the *Jews*, and Chriſt has no where excepted them; becauſe the ſcripture (1 *Cor.* xi. 14.) ſuppoſes a peculiar Holineſs in the Children of Chriſtian Parents, which the Children of Heathens have not: And laſtly, becauſe it would not be agreeable to the natural Tenderneſs of Parents, and that Concern which they are bound to have for the Welfare of their Children, to defer their Admiſſion into Covenant with GOD longer than they are fairly capable of it: For theſe Reaſons, *Infant Baptiſm* hath been the Practice of the Church of Chriſt; and our own particular Church hath declared in her Articles, "That the "Baptiſm of young Children is in any wiſe "to be retained, as moſt agreeable with the "Inſtitution of Chriſt."

The Practice of baptizing Infants being thus ſuppoſed; their Part of the Covenant, which is *Faith* and *Repentance*, cannot be performed, but by the Declarations and Promiſes of others; and theſe Declarations and Promiſes, which are made by others, being only intended to ſupply the preſent want of Underſtanding in the Infants, cannot be ſuppoſed to ſuffice longer than ſuch want of Underſtanding continues: Which ſhews how fit and proper it is, that Children ſhould make the ſame Declarations and Promiſes for themſelves, and in their own Perſons, as ſoon as they come to a competent Age and Knowledge. The Reaſon why they were not required

quired to make them when they were baptized, was, becauſe they were unable; and if they had been then able, and yet had refuſed to make them, they could not have been received into Covenant at all. If therefore, after they are grown to Years of Diſcretion and Underſtanding, they neglect to inform themſelves in the *Chriſtian Religion*, and refuſe to make proper Declarations of their Faith in Chriſt, and their Intentions to obey his Goſpel; this looks as if they renounced the Covenant that was made for them at their Baptiſm, and is a kind of giving up their Title to the Benefits of it; which are no leſs than the Forgiveneſs of Sins, the Grace or Aids of GOD's holy Spirit, and a Life of everlaſting Happineſs in Heaven.

Therefore the Church requires of the *Sureties*, who made the Covenant for the Children, to ſee, (if the Parents neglect it) "that "they be inſtructed betimes in the Know-"ledge of the *Chriſtian Religion*, and of all "ſuch Things as are to be believed and "done by them, in purſuance of that Cove-"nant: particularly, that they be taught the "ſolemn Promiſe which was made in their "Name at their Baptiſm."

"That they ſhould renounce the Works "of the Devil, the Vanities of the World, "and the ſinful Luſts of the Fleſh;" and alſo, that they be reminded of the Neceſſity of their reſolving to make good that Promiſe in the future Courſe of their Lives, if they

hope

hope to receive any Benefit by having been entred into Covenant with GOD.

For theſe Ends, our Church hath prepared a "CATECHISM, or Form of Inſtruction to be learnt by Children;" and, as Schools are now ſo numerous, Parents are utterly inexcuſable if they neglect to *bring them up in the Nurture and Admonition of the* LORD, and in the Knowledge of our *holy Religion*. It is the Duty of Miniſters, not ſo much to teach them, as to examine them what they have been taught; and when they find them inſtructed in the Catechiſm, to put into their Hands ſuch eaſy Explanations as may let them into the Senſe and Meaning of it, that they may by degrees become well acquainted with the firſt Principles of Divine Wiſdom; till at length they are fit for *Confirmation*, that is, for a more ſolemn Entrance into Covenant with GOD, upon their own Knowledge and Choice; and upon a Belief that it is their Duty and Intereſt ſo to do: All which is not barely the Work of Memory, but the proper Work of the Underſtanding; not only the being able to *ſay* their Catechiſm by Rote, but the giving ſome Proof that they *underſtand* the Principles and Duties of *Religion*.

The Rite of Confirmation, or Laying on of Hands, for which Children, who have been already Baptized, are to be thus prepared, is of ancient Uſe in the Church of Chriſt, and is ſuppoſed by many to have riſen from the Practice of the Apoſtles, *Acts* viii. 14. and ch.

xix. 6. where we read, that when *Philip* the Evangeliſt had converted and baptized the *Samaritans*, the Apoſtles *ſent unto them Peter and John, to pray for them, and to lay their Hands upon them*; and that *after certain Diſciples at Epheſus had been baptized, Paul laid his Hands on them.* And what we read, *Heb.* vi. 1, 2. *of Laying on of Hands*, as one of the Principles of the Doctrine of Chriſt, is generally ſuppoſed to refer to this Rite, becauſe of the Order in which it is there placed; that is to ſay, immediately after *Repentance from dead Works*, and *Faith towards* GOD, and the *Doctrine of Baptiſm:* Repentance and Faith being the Preparation for Baptiſm, and Baptiſm itſelf being there followed by *Laying on of Hands*; according to the known Uſage of the Church in this Matter, from the Beginning of Chriſtianity. (See Biſhop *Gibſon's Circular Letter* before a *Confirmation.*)

The wiſe and pious Ends of this Inſtitution are entirely defeated by ſuch inconſiderate Parents, as bring their Children to be Confirmed long before they are really fit, and ſo very Young, that they forget the main Deſign of Confirmation, and the Inſtructions preparatory to it (if they have been taught them;) ſo that they have no Influence upon their Lives and Converſations. It is therefore much to be wiſhed, that Parents would be perſuaded to reaſon rightly on this Matter; that their Deſire of ſeeing their Children Confirmed, was always accompanied with a Deſire to ſee

them at the Lord's Table, and with a ſincere Intention to make them Partakers of this holy Ordinance; and that on this Account, they would think the Age of ſixteen or eighteen Years the moſt proper Time for Confirmation, when their Underſtandings are more ripe, and they are fit to be admitted to the holy Communion: Of which more hereafter.

Great and many are the Dangers to which Young Perſons are expoſed at this Age of Life: Dangers from Self-love, and Self-ſufficiency; from their fancying themſelves wiſer and more knowing than their Superiors; Dangers from Poſitiveneſs and Confidence, from Raſhneſs and want of Conſideration; Dangers from violent Paſſions of all kinds; but above all from ſenſual Pleaſures and Vanities, *the luſt of the Fleſh, the luſt of the Eye, and the pride of Life*; from *Rioting and Drunkenneſs*, from *Chambering and Wantonneſs*; from doating upon the Splendor and Gaiety of the World; from an immoderate Love even of lawful Recreations and Diverſions, from Idleneſs and Miſ-ſpending their precious Time, a Treaſure never to be valued too much, though commonly valued much too little.

In ſhort, the fiery Darts of the Wicked are continually flying round them: Wherever they go they tread among Snares; bad Men lie in wait to ſeduce them from the Faith of the Goſpel, or to corrupt their good Manners; a thouſand bewitching Sirens are ſinging in their Ears to allure them into Deſtruction.

What

What then ſhould they do, but ſeriouſly conſider theſe many great Dangers, with which they are encompaſſed; the Neceſſity of being Religious while they are Young, and the vaſt Importance of beginning well *; what need they have of the Supplies of GOD's holy Spirit, and of wholeſome Inſtructions, and ſpiritual Preparations of all kinds, to arm them againſt the Temptations of *the World*, *the Fleſh*, *and the Devil!*

* See Dr *Trapp* on the Neceſſity of being Religious, &c.

PREPARA-

I.

PREPARATORY INSTRUCTIONS FOR CONFIRMATION.

A Vow is a religious Act, in which we engage ourſelves to GOD, to do ſomething that is lawful and right; and is different from a Promiſe or an Oath: For a Promiſe is made to Men, and one another, but a Vow is made only to GOD.—In an Oath GOD is appealed to as a Witneſs, but in a Vow GOD is made a Party: We ſwear *by* Him, but we vow *to* Him.

When you go to be Confirmed by the Biſhop, you go to renew or take upon yourſelf your Baptiſmal Vow, with your own Mouth, and before many Witneſſes; you ſolemnly engage and bind yourſelf to do thoſe Things, which your Godfathers and Godmothers promiſed for you at your Baptiſm. Juſt as when a Parent or Guardian has made a Contract for a Child, which may be for his Benefit, and the Child, when he comes to Age,

Age, confirms and ſeals the Agreement, and declares it, in all reſpects, to be his own Act and Deed: Only there is this Difference, that the Covenant, made in Baptiſm, and renewed in Confirmation, is made between the great GOD of Heaven and Earth, and us His Creatures, and on our Part is more than a Promiſe or a Bond; It is a Vow to our GOD, to perform thoſe Conditions on which His Son, our LORD JESUS CHRIST, hath purchaſed eternal Salvation for us.

The Baptiſmal Vow, or thoſe Things which your Sureties promiſed for you in your Infancy, and to which you bind yourſelf, are contained in theſe three general Heads.

"*Firſt*, That you ſhould renounce the "Devil, and all his Works; the Pomps and "Vanities of this wicked World; and all the "ſinful Luſts of the Fleſh.

"*Secondly*, That you ſhould believe all the "Articles of the Chriſtian Faith.

"And *Thirdly*, That you ſhould keep "GOD's holy Will and Commandments, and "walk in the ſame all the Days of your "Life."

Here you vow to GOD, that you will renounce the three great Enemies of your Salvation, the *Devil*, the *World*, and the *Fleſh*; that is, whenever they ſolicit you to ſin againſt GOD, you will avoid their Temptations, and not follow or be led by them.

1ſt, You are to renounce the Devil and all his Works: Theſe in Scripture ſignify all

Sin

Sin and Wickedneſs whatſoever, called *the Works of the Devil*, becauſe the Devil firſt ſinned, and ſeduced Mankind into Sin, and ſtill delights in prompting and tempting to it. The Devil, in Scripture, is repreſented to us as Head or Prince of a Number of Angels, who ſinned againſt GOD, and were therefore caſt down out of Heaven: What their Sin was in particular, is not revealed; but it is reaſonable to ſuppoſe they fell, as wicked Men do, by preſumptuouſly and fooliſhly venturing to trangreſs ſome of GOD's Commands; and their Sin was the greater, and the more unpardonable, becauſe they had no Tempter, as we know of, and their Nature was leſs frail. And, as Criminals and condemned Creatures, having no Hope for themſelves, they have, ever ſince the Creation of Mankind, been endeavouring to draw them into Sin, and the like miſerable Condition: Not that the Devil has any real Power over Men, neither is he at all to be feared; but he can tempt and ſeduce the Unwary, as wicked Men alſo tempt one another, and he is in the ſame manner to be reſiſted.

This being premiſed concerning the Devil, who is to be *renounced*.—You may eaſily underſtand, that *the Works of the Devil*, properly ſo called, as diſtinguiſhed from the *Vanities* of the World, and the *Luſts* of the Fleſh, are ſuch Sins in particular, of which the Devil is principally an Example, and to which he more immediately tempts: Of this Sort

Sort is Lying; for *the Devil is a Lyar, and the Father of it*; Cruelty and Barbarity, for the Devil is a Deſtroyer and *Murderer from the Beginning*: Alſo Pride, Hatred, Envy, Malice, and falſe Accuſation; for the Devil is *the Accuſer of the Brethren:* enticing or drawing others into Sin; for *the Devil, like a roaring Lion, walketh about, ſeeking whom he may devour.* All theſe are ſtrictly and properly the Works of the Devil.

So likewiſe to conſult pretended Fortune-tellers, or Cunning Men, for the Recovery of Health or loſt Goods, is a forſaking GOD, in whom alone we ought to put our Truſt in all our Wants and Diſtreſſes: It is ſetting up the Kingdom of *Satan*, in Oppoſition to the Kingdom of CHRIST: It is giving heed to Cheats and lying Impoſtures, which are the Works of him, who *was a Lyar from the Beginning.*

You alſo vow and promiſe at your Confirmation, that you "will renounce the Pomps "and Vanities of this wicked World;" that is, that you will not be conformed to the evil Cuſtoms and Faſhions of the gay and giddy Part of the World. — A Multitude of Evil-doers, making pompous, but falſe Appearances, affecting in their Apparel and manner of Living to ſhow out beyond their Abilities, and that Station in which Providence has placed them.

As ſuch Extravagance is directly contrary to that Sobriety and Humility taught in the Goſ-

Goſpel; ſo does it tend to the deceiving others, as well as ourſelves: It makes young Perſons high-minded, and is a great Obſtruction to Induſtry; It puts them upon contracting Debts, which they are not able to pay; It provokes to Luſt, and often leads them into bad Company, which corrupts their good Manners; It is a great Hindrance to brotherly Love, and effectually prevents Acts of Beneficence and Liberality.

Amongſt the Vanities of this wicked World, *Gaming* may be reckoned as one of the Foremoſt; the ſpending whole Days or Nights at Cards or Dice, while the Buſineſs of human Life, and the more important Duties of the Church and Cloſet are left undone: The Superfluities of our Subſtance (if not a neceſſary Part of our Living) are waſted in theſe Diverſions; while nothing can be ſpared for the Relief of the Hungry, the Naked, and the Sick. Not to mention thoſe other Sins, which frequently accompany the former; as covetous Deſires, haſty Paſſions of Anger, and raſh Words; Provoking, Envying, if not Defrauding one another.

So likewiſe the immoderate Love of *Money*, getting Riches by unjuſt and diſhoneſt Means, is a ſore Evil, and a great Vanity; becauſe Wealth ſo gotten ſeldom continues long in the Houſe of the Getter; and after all his Labours, when he comes to give up his laſt Accounts, he will find, that for the Gain of this World he has loſt his Soul for ever.

You

You farther promiſe, at your Confirmation, to "renounce all the ſinful Luſts of "the Fleſh." And theſe are better barely named than explained: *The Works of the Fleſh are manifeſt, which are theſe; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, and ſuch like; of the which* the Apoſtles of Chriſt have told us more than once, *that they who do ſuch Things, ſhall not inherit the Kingdom of* GOD.

2dly, The Truths to be Believed are, the Articles of the Chriſtian Faith, contained in that which we call the Apoſtles *Creed.*

The Creed.	*Paraphraſe.*
I believe in GOD, the Father Almighty, Maker of Heaven and Earth:	I believe, that there is one living and true GOD, who made the World, and all Things that are therein: And, that in this Godhead there are Three Perſons, equal in Power and Majeſty, and all Perfections, the Father, the Son, and the Holy Ghoſt.
And in JESUS CHRIST his only Son our Lord, who was conceived by the	I believe, that the Son of GOD was "begotten of the "Father before all Worlds," that He came from Heaven, and took our Nature upon Him in the Womb of the bleſſed

The Creed.

holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead and buried. He deſcended into Hell, the third Day He roſe again from the Dead, He aſcended into Heaven, and ſitteth at the right Hand of GOD the Father Almighty; from thence He ſhall come to judge the Quick and the Dead.

Paraphraſe.

bleſſed Virgin, of her Subſtance; *was made like unto us in all Things, Sin only excepted*; was called JESUS, or a Saviour, and CHRIST, the Meſſiah or *Anointed*; that He grew up to Manhood, and performed the whole Will of GOD, until He was crucified under *Pontius Pilate*; GOD permitting Him to ſuffer Death upon the Croſs as a Malefactor, and vouchſafing to accept that as a ſufficient Sacrifice and Satisfaction for the Sins of the whole World. That, after He had been dead three Days, He aroſe again from the Grave, to prove Himſelf the true Meſſiah and the Son of GOD, and, having ſtaid upon Earth about forty Days, He went up into Heaven, there to remain in the higheſt Glory with GOD the Father unto the End of the World, when He ſhall return to judge all Mankind, thoſe that are Dead in their Graves, as well as thoſe that ſhall be alive at that Day.

I believe,

The Creed.

I believe in
e holy Ghoſt;

e holy Catho-
c Church, the
ommunion of
ints;

Paraphraſe.

I believe, that there is an holy Ghoſt or holy Spirit, who is pleaſed to vouchſafe His Aſſiſtance to us, to ſanctify our corrupt Natures, to diſpoſe us to will, and to enable us to do, thoſe good Things which we cannot do of our own Strength alone.

I believe likewiſe, that our Lord Jeſus has planted a Church, to conſiſt of all Nations under Heaven; that the Worſhip and Ordinances of this Church are pure and holy, and that it ſhall continue always, even unto the End of the World.

I believe, that all Saints, or holy Perſons, have a Communion or Fellowſhip with GOD, by Prayer and religious Exerciſes; that they have Fellowſhip with the bleſſed Angels, who miniſter unto, and do many good Offices for them, unſeen by human Eyes; and that good Chriſtians, however diſtant in Place, are intimately joined together, as Members of the ſame Body, *having one and the ſame Head, one Faith, one Baptiſm, one* GOD *and Father of all.*

The Creed.	*Paraphraſe.*
the Forgiveneſs of Sins;	I believe farther, that all my Sins ſhall be pardoned and forgiven for the Sake of Jeſus Chriſt the Righteous and by Virtue of His Death and Sufferings, if I ſincerely repent of them, and amend what I have done amiſs.
the Reſurrection of the Body, and the Life everlaſting.	And laſtly, that there will come a Day, when our Bodies, which have died and been buried in the Graves, ſhall be united to thoſe very Souls, which inhabited them in this World, and the ſame Man ſhall live again, every one to "give an Account "of the Actions that have "been done in this Body; "and they that have done "Good ſhall go into Life "everlaſting, into the eter- "nal Joys of Heaven; and "they that have done Evil "into the everlaſting Tor- "ments of Hell-Fire."
Amen.	All this I ſtedfaſtly believe, and earneſtly deſire to be Confirmed in this Faith, and to ſtand faſt in the ſame to the End of my Days. *Amen.* GOD grant I may!

3dly,

3dly, The Will and Commands of GOD, which you promiſe to obſerve and keep, are contained in thoſe *Ten Commandments* delivered by *Moſes*, and expounded by our Saviour in the Goſpel. Our Duty towards GOD is expreſſed in the *Four* firſt, and our Duty towards our Neighbour in the *Six* laſt Commandments.

Commandment I.

Thou ſhalt have none other Gods but Me.

Paraphraſe.

Thou ſhalt not ſet up any Idol in thine Heart in Oppoſition to Me; for I am the LORD thy GOD; Thou ſhalt not honour, or love, or fear, or truſt in, or deſire any Thing in Compariſon of Me, who made, and continually preſerveth Thee; Thou ſhalt love Me with all thine Heart, and ſhalt leave thy Company, and thy worldly Concerns, to wait upon thy GOD. In all thy Ways thou ſhalt endeavour to pleaſe Him, more than any Friend or Perſon upon Earth: Thou ſhalt pray to, and rely on Him in all thy Wants: Thou ſhalt praiſe Him for His Mercies, and ſhalt ſerve Him truly all the Days of thy Life.

Commandment II.

Thou ſhalt not make to

Thou ſhalt not make the Image or Likeneſs of any Thing to bow down unto it.

thyſelf any graven Image, nor the Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy GOD am a jealous GOD, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate Me, and ſhew Mercy unto Thouſands in them that love Me, and keep My Commandments.

Paraphraſe.

Worſhip not any Saint or Angel, nor any of the Hoſt of Heaven, the Sun, Moon, or Stars; neither repreſent God under the Similitude of any of theſe Things.

Worſhip no Image of Man, Beaſt or Fiſh, neither bow down before it; For I the Lord thy GOD am a jealous GOD, and will not ſuffer that Honour, which is due to Me alone, to be given to any Thing or Creature in the Heavens or in the Earth.

Me only ſhalt thou worſhip on thy bended Knees, with Reverence and Sincerity of Heart.

And *I will diſcern between the Righteous and the Wicked, between them that ſerve Me and them that ſerve Me not:* I will viſit and puniſh the Poſterity of the Wicked, even to the third and fourth Generation; but as for the Righteous, who do my Will, and keep my Commandments, I will ſhew Mercy to them and their lateſt Poſterity; and Childrens Children ſhall reap the Bleſſings of their Obedience.

Thou

Commandment III.

Thou ſhalt not take the Name of the Lord thy GOD in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

Paraphraſe.

Thou ſhalt not ſwear falſely by my Name, nor call Me to be a Witneſs to any Thing but what is right and true, without the leaſt Deceit or Guile: If thou voweſt unto me, thou ſhalt ſurely keep thy Vow; If thou promiſeſt in My Name, thou ſhalt take heed to perform thy Promiſe.

My Name is great and holy; preſume not to uſe it idly and irreverently, in thy ordinary Talk, like a profane or common Name; for whoſoever is guilty of offending againſt this My Commandment, ſhall by no Means eſcape unpuniſhed.

Commandment IV.

Remember that thou keep holy the Sabbath-day. Six Days ſhalt thou labour and do all that thou haſt to do; but the ſeventh Day is the Sabbath of the Lord thy

Call to Mind at the return of every Sabbath-Day (I charge thee forget it not) that thou art to keep this Day holy unto the Lord thy GOD. This Portion of Time is none of thine; It hath been ſet apart by thy Maker, from the Beginning, for His own immediate Service. On the ſeventh Day He ceaſed from Creating; on the ſeventh Day ſhalt thou reſt from all thy worldly Labours, thou, thy Children, thy Ser-

GOD. In it thou ſhalt do no manner of Work, thou and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattle, and the Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day; wherefore the Lord bleſſed the ſeventh Day, and hallowed it.

Paraphraſe.

vants and thy Cattle: Thou ſhalt ſpend this Day in acknowledging My Providence, in praying to My Name, in publiſhing My Praiſes, and honouring Me publicly in the Sight of all Men. Thou ſhalt hear My Word read and taught; thou ſhalt inſtruct all under thy Roof, in the Knowledge of Me, and of thoſe Laws I have revealed unto thee; that all may know Me, from the leaſt to the greateſt, and may anſwer the End for which I created them, by ſerving Me in Righteouſneſs and true Holineſs, and making themſelves fit to enter into that Reſt, which I have prepared for them from the Foundation of the World.

Commandment V.

Honour thy Father and thy

Obey thy Parents in all Things; do nothing to grieve or afflict them, who have ſo tenderly loved Thee; hearken to their Advice, reverence their

Mother; that thy Days may be long in the Land, which the Lord thy GOD giveth thee.

Commandment VI.

Thou ſhalt do no Murder.

Paraphraſe.

their Perſons, and requite them with all the Tokens of Duty and Affection, that are in thy Power: Or, if Providence hath placed thee in the Condition of a Servant, be ſubject to thy Maſter; not ſlothful in Buſineſs, not an Eye-Servant, but faithful in the Management of every Thing committed to thy Care: Theſe Things are well-pleaſing unto Me; and in Bleſſing will I bleſs every one who from the Heart obſerves this Commandment.

Thou ſhalt not ſhorten thine own, or other Mens Lives, by Violence or Intemperance; nor ſhalt thou make the Life of any one uncomfortable by Cruelty or ill Uſage of any kind: Thou ſhalt not harbour in thine Heart malicious, revengeful, or envious Thoughts againſt thy Brother: Thou ſhalt not be ſoon angry, nor angry without a Cauſe; neither ſhalt thou let the Sun go down upon thy Wrath; but ſhalt *put on Bowels of Mercy, Kindneſs and Long-ſuffering, forbearing and for-*

Paraphraſe.

giving one another, even as GOD *for Chriſt's Sake hath forgiven you.*

Commandment VII. Thou ſhalt not commit Adultery.

Abſtain from fleſhly Luſts, which war againſt the Soul: flee Fornication, and all Uncleanneſs: While thou keepeſt thyſelf undefiled and innocent, thy Body is a Temple fit for My holy Spirit to abide and dwell in; but whoſo defileth the Temple of his Body, him will I deſtroy. *Be not deceived; neither Adulterers, nor Fornicators, nor unclean Perſons, nor Drunkards, ſhall inherit the Kingdom of* GOD.

Commandment VIII. Thou ſhalt not ſteal.

Thou ſhalt not take from another Man any Thing that is his, or that GOD hath given him; thou ſhalt not take by Force, or by Fraud, neither openly, nor ſecretly; thou ſhalt not take it out of his Houſe, or Shop, or Barn, or Fields, or any Way whatſoever; neither ſhalt thou conceal any Thing, that is taken from thy Neighbour by any unlawful Means: Thou ſhalt owe no Man any Thing, but render to every one his Due: Thou ſhalt be juſt and righteous in all thy Dealings,

Paraphraſe.

Commandment IX.

Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

Dealings, and do unto others, as thou wouldſt be done unto.

Thou ſhalt never ſpeak any thing of thy Neighbour before a Magiſtrate but what is true, either for or againſt him: Thou ſhalt in no wiſe injure the good Name of another by Slanders or ill Reports: *Thou ſhalt not go up and down as a Tale-bearer amongſt thy People.* Lying Lips are alſo an Abomination unto Me. *There ſhall no deceitful Perſon tarry in my Sight,* or dwell with Me hereafter; *Wherefore put away Lying, and,* upon all Occaſions, *ſpeak the Truth with thy Neighbour.*

Commandment X.

Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his

What GOD hath given to another Man, from the greateſt to the leaſt Thing, Thou ſhalt not ſo much as deſire to have it from him againſt his Will: Thou ſhalt not ſecretly wiſh for the Eſtate, Poſſeſſions, or Death of thy Neighbour; Thou ſhalt not indulge in thine Heart evil Deſires of any kind; becauſe all thy Thoughts, as well as outward Actions, are known to

Paraphraſe.

Aſs, nor any thing that is his. that GOD, to whom thou muſt one Day give an Account.

PRAYERS to be uſed in private by a Perſon going to be CONFIRMED.

From Biſhop GIBSON.

O Almighty GOD, and merciful Father, by whoſe gracious Providence over me I have been admitted into thy Church by Baptiſm; pardon, I beſeech Thee, all my Breaches of that holy Covenant, into which I was then entered: And now that I intend to renew the ſame in my own Perſon, and to take my Baptiſmal Vow upon myſelf, be Thou graciouſly pleaſed to ſtrengthen me with thy holy Spirit, that I may be enabled to perform it; mortifying all my evil and corrupt Affections, and growing daily in Grace and Goodneſs: That living here, as becomes a true Member of Chriſt's Church, I may hereafter be admitted into the Society of Saints and Angels,

Angels, to live with Thee World without End. *Amen.*

BLeſſed be Thy Name, O Lord, that I was born in a Chriſtian Nation, and admitted into Thy Church by Baptiſm, and that I have been continued in Life, to be able to underſtand my Baptiſmal Vow, and to confirm it in my own Perſon. Lord, I heartily take that ſolemn Engagement upon myſelf, and freely renounce all Sin, the Works of the Devil, the Vanities of the World, and the inordinate Luſts and Deſires of the Fleſh: And having thus reſolved to live in all dutiful Obedience to Thee and Thy Laws, I earneſtly implore the Aſſiſtance of Thy Grace, to enable me to perſevere in this holy Reſolution, through Jeſus Chriſt, my bleſſed Lord and Saviour. *Amen.*

DIRECTIONS

FOR A

Suitable Behaviour at the Time of

CONFIRMATION.

LET all be ready in the Church as ſoon as Divine Service begins, and join in the public Prayers with Serioufneſs and Devotion.

When you are entred into the Chancel, refrain from talking or making any kind of Diſturbance; demean yourſelves with that Decency and Reverence, which becomes the Place and the Preſence you are in, the Perſon you ſtand before, and the Buſineſs you are going about.

Charge

Charge yourſelves to give all poſſible Attention, when the Biſhop ſays to every one of you; "Do ye here, in the Preſence "of GOD, and of this Congregation, "renew the ſolemn Promiſe and Vow "that was made in your Name at your "Baptiſm; ratifying and confirming "the ſame in your own Perſons, and "acknowledging yourſelves bound to "believe and to do all thoſe Things, "which your Godfathers and Godmo-"thers then undertook for you?"

To this Queſtion anſwer diſtinctly, with an audible Voice, and from the very Bottom of your Hearts, I DO.

Obſerve to make your Reſponſes in the proper Place, and with Deliberation.

When you come up to the Rail, kneel meekly upon your Knees.

Do not depart as ſoon as you have received the Laying on of Hands, but wait in the Chancel till the Prayers, which follow, ſhall have been repeated to that Set or Number with which you have been Confirmed, and all be regularly diſmiſſed with the Bleſſing.

THE

II.

THE ORDER OF *CONFIRMATION*, OR

Laying on of Hands upon Thoſe that are Baptized, and come to Years of Diſcretion.

RUBRIC.

Upon the Day appointed, all that are to be then Confirmed, being placed and ſtanding in Order before the Biſhop: He (or ſome other Miniſter appointed by him) ſhall read this Preface following.

Preface.

TO the end that Confirmation may be miniſtred to the

Obſervations.

THIS Preface denotes the two great Ends of Confirmation.

1ſt, That every one may expreſly conſent in his own Perſon

Preface.

more edifying of ſuch as ſhall receive it, the CHURCH hath thought good to order, that none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lord's Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions as in the ſhort Catechiſm are contained: Which Order is very convenient to be obſerved; to the end that Children, being now come to Years of Diſcretion, and having learned what their God-

Obſervations.

Perſon to renew the Covenant made for him at his Baptiſm. And,

2dly, That he may, before GOD and many Witneſſes, engage to perform his Part thereof.

And with good Reaſon is it ordered, that, to anſwer theſe Ends, none ſhall be admitted to Confirmation, but ſuch as are come to Years of Diſcretion, are of proper Age to deliberate on the Concerns of their Souls, and have been well inſtructed in the Catechiſm, and firſt Principles of our holy Religion: For how can young Perſons in earneſt renew their Baptiſmal Vow, if they do not fully underſtand the Nature and Importance of it?

Preface.

fathers and God-mothers promiſed for them in Baptiſm, they may themſelves, with their own Mouth and Conſent, openly before the Church ratify and confirm the ſame, and alſo promiſe that by the Grace of GOD they will evermore endeavor themſelves faithfully to obſerve ſuch things as they by their own Confeſſion have aſſented unto.

Then ſhall the Biſhop ſay.

Do ye here in the Preſence of GOD, and of

Obſervations.

To believe what GOD has declared, and to do what He commands, are things which every Perſon is

this Congregation, renew the ſolemn Promiſe and Vow, that was made in your Name at your Baptiſm; ratifying and Confirming the ſame in your own Perſons, and acknowledging yourſelves bound to believe and to do all thoſe Things, which your Godfathers and Godmothers then undertook for you?

Obſervations.

is neceſſarily obliged to, though no ſuch Promiſe had been made for him by his Sureties; ſo that when the Biſhop puts to you this Queſtion, it is the ſame as if he ſhould ſay to you in other Words; "Since you cannot be ſaved unleſs you perform your Baptiſmal Vow, do you chooſe to renew and keep it, that you may obtain Salvation thro' our *Lord Jeſus Chriſt?*"

And every one ſhall audibly anſwer.

I do.

By ſaying, I Do, every young Perſon, who comes to be Confirmed, ſays in Effect thus. — "I do here, in the Preſence of the Moſt High GOD and this Company,

Obſervations.

pany, profeſs my ſincere Reſolution to continue ſtedfaſt in the Belief of Chriſt's Religion: I ſolemnly vow and promiſe, to forſake whatever the Word of GOD, or my own Conſcience, tells me to be ſinful; I do truly and earneſtly intend to lead a Chriſtian Life, following the Commandments of GOD, and walking from henceforth in His holy Ways.

Biſhop. Our Help is in the Name of the Lord.

Anſwer. Who hath made Heaven and Earth.

Biſhop. Bleſſed be the Name of the Lord.

Anſwer. Henceforth world without end.

Biſhop. Lord hear our Prayers.

Anſwer. And let our Cry come unto Thee.

Biſhop.

Biſhop.

Let us pray.

Almighty and Everliving God, who haſt vouchſafed to regenerate theſe thy Servants by Water and the holy Ghoſt, and haſt given unto them Forgiveneſs of all their Sins; ſtrengthen them, we beſeech Thee O Lord, with the holy Ghoſt the Comforter, and daily increaſe in them Thy manifold Gifts of Grace; the Spirit of Wiſdom and Underſtanding; the Spirit of Counſel and ghoſtly Strength; the Spirit of Know-

Obſervations.

Here the Biſhop and the Congregation unite their Prayers for the Perſons to be Confirmed, that God would be pleaſed to pardon their paſt Sins, and enable them by his divine Aids to ariſe to a new Life of Righteouſneſs and true Holineſs; and that in order thereto, He would confer upon them the ſevenfold Gifts of his Spirit (ſee *Iſaiah* xi. 22.) the Spirit of Wiſdom, that they may be wiſe unto that which is good.—The Spirit of Revelation, to believe the Truths of the Goſpel.—The Spirit of Counſel, to be prudent in their Conduct,— and of Strength, to withſtand Temptations,— of Knowledge, to diſcern between Good and Evil.—The Spirit of Godlineſs, to be conſtant and ſerious in their Devotions,— and of the Fear of God, that they may keep His Commandments.

edge

ledge and true Godliness; and fill them, O Lord, with the Spirit of Thy holy Fear, now and for ever. *Amen.*

Observations.

Then all of them in order kneeling before the Bishop, he shall lay his Hand upon the Head of every one severally, saying,

Defend, O Lord, this thy Child [or this thy Servant] with thy heavenly Grace, that he may continue thine for ever: and daily increase in thy holy Spirit more

Remember, ye that are young, it is your Profession to follow the Example of your Saviour, who increased in Goodness and Wisdom as He did in Stature, and *in Favour with God and Man.*

and

nd more, until
e come unto
hy everlasting
Kingdom. *Amen.*

Then shall the Bishop say,

The Lord be with you.

Answer. And with thy Spirit

And (all kneeling down) the Bishop shall add,

Our Father which art in Heaven; Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them

Observations.

The Confirmed Persons having renewed their Covenant with God through Jesus Christ, may now draw near to their heavenly Father with full Assurance of Faith, to sue for all the Blessings, which a tender and all-sufficient Parent knows to be necessary or convenient for his Children.

that

that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil. *Amen.*

Obſervations.

And this Collect.

Almighty and everlaſting God, who makeſt us both to will and to do thoſe things, that be good and acceptable unto thy divine Majeſty; we make our humble Supplications unto Thee for theſe Thy Servants, upon whom (after the Example of Thy holy Apoſtles) we have now laid our Hands, to certify them (by

None of us are ſufficient of ourſelves to do our Duty unleſs God be with us and help us; but they who are Young, unexperienced generally, often unlearned, and not duly conſiderate, do more eſpecially ſtand in need of the Guidance and Aids of God's holy Spirit, that they may perceive and know what things they ought to do, and may have Grace and Power faithfully to fulfil the ſame.

this

his Sign) of Thy Favour and gracious Goodness towards them. Let Thy Fatherly Hand, we beseech Thee, ever be over them; let Thy Holy Spirit be ever with them; and so lead them in the Knowledge and Obedience of Thy Word, that in the End they may obtain everlasting Life, thro' our Lord JESUS CHRIST, who with Thee and the Holy Ghost, liveth and reigneth ever one GOD, World without End. *Amen.*

O Al-

O Almighty Lord and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our Hearts and Bodies in the Ways of Thy Laws, and in the Works of Thy Commandments, that thro' Thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, thro' our Lord and Saviour Jesus Christ. *Amen.*

Observations.

Here it is intimated (and young People would do well to bear it in Mind) that the Word of GOD is the Rule by which they ought to steer their Course, and order all their Actions, so shall no Wickedness have Dominion over them.

Then the Bishop shall bless them, saying thus,

The Blessing of GOD Al- And *Blessed are they that do His Commandments, that they*

mighty, the Father, the Son, and the Holy Ghoſt, be upon you, and remain with you for ever. *Amen.*

Obſervations.

they may have Right to the Tree of Life, and may enter in through the Gates into the City of GOD, the new *Jeruſalem*, Rev. xxii. 14.

A Form of Thanksgiving, which may be uſed in private after CONFIRMATION.

From Biſhop GIBSON.

MOST gracious GOD, who keepeſt Covenant with them that love Thee, and walk before Thee with their whole Heart, I praiſe thy holy Name for the Opportunity I have enjoyed of dedicating myſelf to Thee and Thy Service, in the Preſence of the Church. Do Thou, O merciful Father, who haſt hitherto preſerved me in Body and Soul, ſo ſtrengthen and direct me by the gracious Influences of Thy good Spirit, that I may conſtantly profeſs Thy Truth unto my Life's End, and keep a Conſcience void of Offence towards Thee and towards Men: and having walked in new-

neſs and holineſs of Life, as becomes a Member of Chriſt's Church, I may at length partake of that Life and Immortality, which He brought to Light thro' the Goſpel, who liveth and reigneth with Thee and the holy Ghoſt, one God, world without End. *Amen.*

Veni Creator Spiritus.

COME, Holy Ghoſt, our Souls inſpire,
And lighten with celeſtial Fire.
Thou the anointing Spirit art,
Who doſt thy ſev'nfold Gifts impart.
Thy bleſſed Unction from above,
Is Comfort, Life, and Fire of Love.
Enable with perpetual Light,
The Dulneſs of our blinded Sight.
Anoint and cheer our ſoiled Face,
With the Abundance of Thy Grace.
Keep far our Foes, give Peace at Home:
Where Thou art Guide no Ill can come.
Teach us to know the Father, Son,
And Thee, of both, to be but One.
That through the Ages all along,
This, this may be our endleſs Song;
" Praiſe to Thy eternal Merit,
" Father, Son, and Holy Spirit."

Rubric after the Office.

¶ *And there ſhall none be admitted to the holy Communion until ſuch Time as he be Confirmed, or be ready and deſirous to be Confirmed.*

Comment.

" CONFIRMATION * " ought ever to " be conſidered as a " Preparation to the " higheſt Office of our " Religion, the Holy " Communion: This is " a public Teſtimony, which the Church " requires, of the Fitneſs of young Perſons to be admitted to the Sacrament " of the Body and Blood of CHRIST: " On their Parts, the joining in that " holy Office with the faithful Servants " of Chriſt, does as it were complete " and bring to full Effect, their Admiſſion into the Congregation of Chriſt's " Flock at their Baptiſm; and Miniſters " may reaſonably expect it of thoſe who " have been Confirmed, that they declare their Intention of coming to the " Lord's Table the next Opportunity;

 " for

* Bp GIBSON.

" for no Perſon can be ſuppoſed to take
" upon himſelf his Baptiſmal Vow ſe-
" rioufly and in earneſt, who is not
" alſo deſirous to renew it from Time
" to Time at the holy Communion."

Faſhions begun and ſet at Court gene-rally prevail throughout the whole King-dom. When Prince HENRY, his Ma-jeſty's younger Brother was ſixteen Years of Age, he was Confirmed in the Cha-pel Royal, and afterwards proceeded to receive the Holy Communion. Ought not this to become a Precedent to all the Youth of *Great Britain?* Was this to be made an univerſal Practice, attended to with Reverence, Seriouſneſs, and a due Preparation, it would produce the moſt ſalutary Effects to the Nation, and to every particular Family. Then might we reaſonably hope, that *our Sons would grow up like the young Plants, and our Daughters be like the poliſhed Corners of the Temple.*

Ye young People, who have received the Laying on of Hands, were you in earneſt when you came into the Preſence of GOD, and the Congregation, to ra-tify and confirm your Baptiſmal Vow, acknowledging yourſelves bound to be-lieve

lieve and do what your Sureties had undertaken in your Behalf? Go on then to do the Work of the LORD, and the Work of your own Salvation, and teſtify the Sincerity of your Profeſſion by a ſtedfaſt Adherence to all the Duties and Ordinances of the Goſpel.

But if after you have begun well, and dedicated yourſelves to the Service of GOD and the LORD JESUS, you *walk no more with them*, but eſtrange yourſelves from your *Father's Houſe*, and from his *Holy Table*; we muſt conclude, that all you did at your Confirmation was only mere Form and Compliment, an Appearance of Religion, without any Deſign to practiſe it.

And dare you to diſſemble with the great GOD of Heaven? Have you made ſuch a ſolemn Vow, Promiſe and Profeſſion to the LORD Almighty, and will you neglect to perform it?

Can you be, what you have declared yourſelves, ſincere Believers, if afterwards you are aſhamed, or unwilling to confeſs the Faith of CHRIST *crucified*, and turn your Backs upon the Memorials of his precious Death and Sufferings? Will GOD account you obedient Obſervers of

his Holy Will and Commandment while you live in wilful Diſobedience t that poſitive expreſs Command of h bleſſed Son, "*This do in Remembrance* "*me?*"

Conſider, that you are going to hav your Converſation in a wicked World where you will meet with Trials of you Integrity, many Seducers and bad Me to perſuade and lead you into the *Tents Ungodlineſs*. And you will find in you own Hearts great Proneneſs to Sin, an a Luſting and Inclination after ev Things; ſo that you have need to la hold on all the Aids and Succours whic Religion affords, eſpecially thoſe whic are reached out to you in this Sacrament to enable you to reſiſt Temptations, th Contagion of bad Examples, and th Importunity of your own luſtful Paſſions

Conſtant Communion is the beſt Pre ſervative againſt Vice; the moſt effectua means upon earth *to keep* young Perſon *undefiled and innocent from any great Of fence.*

I remember to have read of a *wis Virgin*, who became very early a Par taker of the LORD's Table; and, no long after, had an Attempt made upon her

er Virtue, when ſhe returned this Anwer to the Sinner that would have enticed her; "Away from me, thou wicked "Man! I have received the Sacrament: "I have vowed and am ſtedfaſtly pur"poſed to keep the Commandments of "my GOD."

In fine; by Baptiſm we are made Members of CHRIST's Church, we are admitted into Covenant with GOD, and give up ourſelves to the Guidance of his Holy Spirit, and to the Obedience of his Holy Laws: and by receiving the LORD's Supper, we declare our Continuance in the Profeſſion of CHRIST's Religion, and live in conſtant Communion with our LORD, and with all our Chriſtian Brethren: And we are farther reminded of, and do perpetually renew and ratify our Baptiſmal Covenant, promiſing to perſevere in all holy Obedience, in Thought, Word and Deed, to the Divine Majeſty; and ſeeking at the ſame time freſh Supplies of GOD's Grace, to confirm and ſtrengthen us in all Goodneſs.

If it ſo happens, that any who are of full Age, but by reaſon of the long Abſence of a Biſhop, too great a Diſtance from

from him, or other juſt Impediment have no Opportunity, yet are ready and deſirous to be Confirmed; let ſuch be aſſured, that GOD will accept of their Deſire and good Intention, as if it was the Act itſelf. And let them, without delay, prepare to receive the Holy Communion, which, when once they have been Partakers of, there is no occaſion for them to be Confirmed: It becomes then quite unneceſſary, and would be going backward in our Chriſtian Courſe.

We ſhould rather be *preſſing forward* in the Work of *our high Calling*, *and continue ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and in breaking of Bread and in Prayers*: "mortifying all our evil "and corrupt Affections, and daily "proceeding in all Virtue and Godli"neſs of Living."

An HYMN.

ETERNAL GOD, enthron'd on High,
Whom heavenly Hoſts adore,
Who yet to ſuppliant Duſt art nigh,
Thy Spirit I implore.

O guide me through my youthful Age,
And keep my Paſſions cool;
Teach me to ſcan the ſacred Page,
And practiſe ev'ry Rule:

Teach me to ſhun the Scorner's Path
And flee the Evil Doer;
Stedfaſt to hold the ancient Faith;
Thee ſerve and Thee adore.

This Day Thy fav'ring Hand be nigh,
So oft vouchſaf'd before:
O may it lighten, lead, ſupply,
Perfect me more and more.

If Bliſs Thy Providence impart,
For which reſign'd I pray;
Give me to feel the grateful Heart,
And without Guilt be gay.

Affliction

Affliction ſhou'd Thy Love intend,
As Vice or Folly's cure;
Patient to gain that gracious End,
May I the Means endure.

Thus from my fix'd or varying State,
Some Virtue let me gain;
That Heaven nor High, nor Low Eſtate,
When ſent, may ſend in vain.

Both Body and Soul within thine Houſe
I've offer'd at thy Shrine:
Ne'er will I break my ſolemn Vows;
Both ſhall be ever thine.

Be This and ev'ry future Day
Still wiſer than the paſt;
That Life's Improvement to ſurvey,
May well ſuſtain my Laſt.

FINIS.

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